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The Masonic Craftsman

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of Freemasonry*

In This Issue: The Unanimous Ballot

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THE SEARCH

By W. BRO. JOHN C. RAE, S. C.

I

*It was High Twelve in Jerusalem:
The Temple was nearing completion.
"Here," said Avarice, "at the S. entrance
Will I establish myself, and wait his coming:
For the hour of devotion is nigh,
And Master approaches! Do thou, Envy,
Guard the W. entrance; and thou, Hate,
The E.—that we may wrest from him
The secrets of the Masters, and know
The Temple!"—
And they slew the Master and fled.*

II

*The Ruler called the workmen together:
"Alas!" said he, "Avarice, Envy, and Hate
Have slain the Master and desecrated
The Holy Temple! By the Five Points
Raise the Building that none but worthy men
Labour therein, till Time and Circumstance
Restore that which is lost!"*

III

*So the building proceeded by the Five Points.
Avarice, Envy and Hate being gone,
Truth, Honour and Virtue chiselled the Building
And spread benign influence on the work.
Slowly the sun moved to the zenith;
Twilight fell upon the day, and the rivers
Of gold poured into the dark ocean of the West
The workmen laid down their tools—
And slept!*

IV

*While they slept
On the deep Level, the golden tides
That poured into the West, bore them onward,
Thro' the dark Valley—to the Dawn!
"See," said Truth, "the Building is finished!
How beautiful it gleams in the Radiance
Of the Day!"
"It is the Porchway," said Honour,
"The Columns glow in Strength."
"Behold!" said Virtue, "the Holy Shrine!
The Fires of Glory encompass it!"—
And they knew their work was ended,
And that which was lost was found;
For Time and Circumstance were no more!*

So mote it be.

—The Masonic Journal of South Africa.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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No. 9

CONFERENCE The representatives of forty-two Masonic grand jurisdictions met in Washington not long ago in an annual "conference of grand masters." A picture of these distinguished brethren appeared in last month's CRAFTSMAN, and our readers may study that picture with a feeling of pardonable pride in the representative character and high quality of the gathering.

The agenda comprised ten items: 1, Lodge Attendance; 2, Lodge Dues; 3, Dimits; 4, Masonic Burial Service; 5, The Eighteenth Amendment; 6, New World Conditions; 7, Interjurisdictional Relief; 8, United States Constitution; 9, Open Forum; 10, Time and Place of Next Conference. Truly a comprehensive program.

Surely out of such a wealth of Masonic experience represented in this conference some Light ensued. It did;—and the CRAFTSMAN proposes to print from time to time excerpts from the remarks of able men there present who gave careful thought to the topics assigned to them.

From a consideration of such topics of practical interest to the Craft good will come, although time is necessary for the ideas expounded to percolate down through the mass of the membership.

These annual conferences of grand masters in the capital city of the nation, when devoted to matters which concern Freemasonry such as did this year's, are distinctly edifying and worthwhile. The conference has no power to legislate, it is true, but its opinions carry weight and should be of real value.

TEMPLARY Periodically in public places appear the marching columns of Templar Masonry. In picturesque formation uniformed hosts bearing the Cross as the symbol of the so-called Chivalric degrees take time to attend divine service in a body.

While, generally speaking, there are few outstanding public manifestations of the might of Freemasonry and its impressive numbers, these Templar parades serve the purpose of making people aware of a great Christian element within the organization.

Traditionally based on the stirring days of the Crusades, when the flower of Christian knighthood and men-at-arms strove for many years to wrest from the hands of the Saracen the holy places, the militancy of Templarism has made strong appeal; its ranks in this country today form a powerful unit.

In Providence, Rhode Island, one Sunday this month, some thousands of members from the commanderies within the jurisdiction of the Grand Com-

mandery of Massachusetts and Rhode Island assembled and formed an impressive spectacle for the delectation of a multitude of onlookers.

Viewing such a stirring spectacle is illuminating. Perhaps more ocular evidence is needed to prove that iconoclasm is not the order of the day, and that there can be one day in the week when the ball game, etc., is not the chief appeal.

TIE What is this thing that holds men to Freemasonry? The question obtrudes itself upon the minds of all who think seriously about the Craft and its place and purpose in the world.

Most men, of the white race at any rate, are gregarious by nature. Loneliness is something to be shunned. For companionship's sake, as well as because of a favorable opinion conceived of the fraternity, they seek the society of their fellows. Then what? In an atmosphere charged with good-will, where not only theoretically but practically they find themselves quite on a level with their associates of whatever status in the world outside the lodgeroom, a sense of general accord and a comfortable feeling of well being prevails; they feel they have a multitude of friends and brothers.

The appeal of Charity, innate in most, static perhaps from lack of opportunity or desire in some, but capable of being galvanized into action and put to practical use by agencies within the organization, from example or a genuine desire to serve, renders a distinct service towards satisfying most men's desire to do something for the good of mankind.

Thus the altruistically inclined derive benefit and are, when properly instructed and impressed with the merit of the fraternity, strongly disposed to carry on with what is a high ambition indeed.

Desertions and discreditable lapses from these high standards occur, of course, otherwise Freemasonry wouldn't be a human society. Until the millenium this must be so. But in a distracted world where men in all walks are wondering what next may happen to them and those dependent upon them, it is a salutary thought to know that several millions find comfort and satisfaction and pride in a brotherhood which in the past has done incalculable good, which goes steadily forward in high emprise with sturdy stride to great objectives.

The tie that binds Freemasons will hold strongly and firm, so long as Craft ideals are clearly set forth, and men see beyond selfishness of a materialistic world

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

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Alfred Hampden Moorhouse, Editor and Publisher.

into a separate spiritual perspective which by virtue of its Charity softens the harshnesses of life, showing a pathway of moral rectitude and abundant reward in the knowledge of Work well done.

JUBILEE Those Freemasons in this country who were born under the British flag, and there are many such, as well as thousands of men who have paid fraternal visits to English lodges in the "old country" as well as in outlying posts of her far-flung empire will echo the sentiments which are being expressed in fervent fashion by our brethren abroad during the Jubilee month of May, the 25th year of the reign of King George V of Great Britain.

While not a member of the Craft like his illustrious father, Edward VII, or his uncle, the present beloved grand master, the Duke of Connaught, three of his sons have risen to exalted and responsible rank in the Craft, and their part in the organization is much more than academic. The Prince of Wales, the Dukes of York and Kent, as well as the Earl of Harewood, son-in-law of the King, have all given evidence of keen interest in Freemasonry, and there are few more loyal or devoted members.

Sentiment attaches strongly to this jubilee month. The British people have demonstrated again and again qualities of sturdy manhood, integrity and genuinely outstanding qualities that have made the nation a bulwark against the machinations of cliques, cabals and iconoclasts who would destroy the last vestige of a civilization, which, while not perfect, has brought the comfort of the human race to a pinnacle immeasurably higher than has ever before existed.

Tradition as of right almost, particularly in the East of this country, lays strong ties of friendship and brotherhood upon the two great branches of the English-speaking race, and all American Freemasons to whom the Ancient Landmarks are the foundation stones of "our gentle Craft" will rejoice with England in the jubilee of a King who has been true to the best traditions of his race, and has won the love not only of his own people, but of fair-minded people everywhere.

As appropriately put by our contemporary Horace Greeley Lane, editor of the *London Freemason*, in a recent issue of that meritorious magazine: "The British people, sturdy and prosaic enough in its work-a-day moods, concentrating its energies largely upon the daily task, is not of an emotional character. But it can appreciate the glory of high ideals, and it has a cordial recognition of the merits of the man who aspires, even if he does not wholly attain or apprehend. All these virtues—of manliness, of integrity, of honour, of frankness, of cheerful devotion to high duties—they have seen and admired in their exalted Ruler, and their appreciation, mingled with their loyalty, has resulted in a personal affection for the man."

"Brethren, the toast is—the King and the Craft."

OUTPOST In this issue will be found the record of a Masonic meeting held under unique circumstances.

The Byrd expedition, recently returned from Little America, contained among its membership a group of men who were of the Masonic fraternity. These men, organized under the Mastership of a Massachusetts Mason, met at Little America, opening on the first degree in conformity to the New Zealand constitutions, under which it operated, and enjoyed a fraternal gathering which, under the unusual circumstances attending it, must have been distinctly pleasurable.

There were no candidates, and no correspondence. The awkward matter of N. P. D.'s did not disturb the tranquility of the gathering. All was harmony. Toasts, appropriate and generous in number, were drunk. Presumably no outside sentinel was necessary, the prospect of cowans and eavesdroppers hovering about in that remote region being nil. Under the common bond which unites men of all nationalities comprised in the Masonic fraternity, these thirteen brethren from twelve lodges in different parts of the world forgot for the time being the arduous and dangerous enterprise upon which they were embarked, concentrating on the attractive and appealing purpose of cultivating those kindly sentiments for which Freemasonry is famous.

The enterprise of the Massachusetts brother not less than the distinction it gives him for organizing such a "lodge" in this furthestmost outpost, is to be commended. He made a little Masonic history. It will be long before the memory of that gathering fades from the minds of those participating in it. It served further to demonstrate the universality of Freemasonry, as well as its ability to function in almost any place and under any circumstances. Well might the motto of Antarctica Lodge No. 777 be that of a fine old Massachusetts Lodge, Columbian, of Boston, "*semper ubique*."

PHILANTHROPIC On another page in this issue the story is told of a lodge which recently celebrated its 175th anniversary.

The history of Philanthropic Lodge of Marblehead, Massachusetts, which has been so ably written by one of its members, is replete with that savor characterizing the early days of this country and names which occur in its recital during the days of the old clipper ships are reminiscent of a different day and time.

Reading between the lines one may conjure up the quality of the first citizens and the way and manner in which they lived. How different from the present with its mechanized civilization and many complexities. Many a man will wish that the "good old days" might return again and yet the burden laid upon us cannot be shifted, and today, as of old, Masons may find opportunity to practice those same attributes of virtue and philanthropy that animated our ancient brethren.

Philanthropic Lodge is to be congratulated upon its honorable career, and the Craft generally hereabouts will join in wishing this fine old lodge a life of continued usefulness in the community.

A Monthly Symposium

Topic: The Unanimous Ballot

The Editors:

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

IS THE UNANIMOUS BALLOT THE BEST METHOD OF SELECTION?

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

THE law by which the casting of one adverse ballot bars admittance has a dire effect upon the aspirations of an applicant for the degrees in Freemasonry, and at first glance appears to be very drastic. The power is fraught with potentialities of grave import, and has on occasion been the cause of injustice. It is an universal custom, however, and in general is a salutary means of checking imposition and assuring high quality in the membership of the fraternity.



Autocracy in general is to be deplored; yet a benevolent autocracy has advantages. The possession of these powers by individual members of the fraternity is a precious one, involving heavy responsibility, and to be exercised only when combined with broadest tolerance and careful circumspection. Never, except where positive knowledge of the undesirability of an applicant is fully known and his ineligibility manifest should the casting of a blackball be used arbitrarily. Better by far not to cast a ballot than to do injustice to a worthy man.

Here arises a most important question: What constitutes a worthy man, and just who is eligible for membership in our gentle Craft?

Taking the subject in its narrow sense, there is doubt whether *any* man could qualify as perfect example of the requirements or as one who stands *sans peur et sans reproche*; to be the judge of another's fitness for membership is a serious responsibility. Only the presumptuous accept it lightly.

That person who wrongfully uses the power of the ballot to blackball a candidate for the degrees in Freemasonry is a foul fellow, worthy of utmost and lasting contempt.

The secrecy of the Masonic ballot makes it difficult if not impossible to check abuses in the present system; yet we know of an instance where a bigoted individual who regularly blackballed candidates from purely racial and unworthy motives, was tripped up and read out of the fraternity. Such men are anathema to right-thinking members. They have their remedy elsewhere. Cowardice, however, dominates them.

To change the present method is a matter quite outside individual opinion, and would involve mighty deus-

sion. Any such proposal would of necessity have to be official and virtually unanimous—there is not at present the remotest possibility of such action, nor does there seem to be need for it. The present system has in the main proved quite satisfactory.

When, as now is the practice in most jurisdictions, a man seeking admission into the fraternity is required to be interviewed by the master and council, who have opportunity thereby to get his real views before he can secure an actual application form, and where, further, an investigation committee is appointed, whose duty it is to *most thoroughly* examine his qualifications, it would seem that every reasonable effort had been made to secure a fair ballot, and sufficient safeguards placed about the application to insure an impartial consideration—fair alike to the lodge and candidate.

The unanimous ballot protects the Craft. Its use is sacred and should be inviolable. Committees of investigation should and generally do receive explicit instructions as to their duties. These should never be lightly undertaken. We see no reason to change the present method, except if possible to stiffen the backbone of examining and investigating committees, so that no subterfuge or superficial report will enable an unworthy person to enter the lodgeroom.

PRESENT PLAN WISEST AND BEST

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

IS the Unanimous Ballot the Best Method of Selection? Such is the question proposed to test the gray matter of our Symposiasts. While it might be considered rash and unwise for one to challenge the secret unanimous ballot, as prescribed for American lodges, a pretty fair case could be made out for the negative. That there have been numerous cases where the ballot has been used against a person proposed for membership to gratify a personal spite or stupid prejudice is known to all. The individual thus grossly violating Masonic purpose relies upon the secrecy that surrounds his action; he uses a coward's weapon. If two blackballs were required, it is altogether unlikely that a second brother could be found, without collusion, to exhibit the like mean qualities as actuated the first. Nor is it likely that one intending to blackball an applicant would approach his fellow with a proposition so repugnant to all sense of fairness. If, then, two or



three blackballs appeared, it would be accepted that they were cast by brothers knowing something detrimental to the one proposed for membership.

more adverse ballots appeared, it would be accepted that they were cast by brothers knowing something detrimental to the one proposed for membership.

In another of the great fraternities the presence of a single blackball necessitates the ballot going over until the next meeting. During the interval the one casting it must, under the seal of secrecy, divulge to the presiding officer the reasons for his action. These being judged sufficient, the rejection is declared. If there is no response on part of the brother casting the ballot, or if he fails to convince his superior, the ballot is repeated. If but one blackball appears, the election is held as favorable. In this way the possibility of a spite ballot seems to be eliminated.

The foregoing would perhaps be about the argument against the unanimous ballot. Now let us examine what can and should be said for the present method. Suppose that a brother, though knowing nothing to the detriment of the proposed, has a prejudice against the man, or feels that for any reason he would not desire to meet and associate with the other in a fraternal relationship. Is he not in such case justified in casting a ballot for rejection? The lodge is his home, and he, in common with his fellows, has a right to decide who shall be admitted to equal privileges therein. Nor should he be required to give any reasons for his action; he is responsible only to his own conscience. If he can condone a revengeful spirit or a deliberate meanness, no other can bring him to task. Of course, if a brother can overrule an innate prejudice, and in spite of an unreasonable prejudice or personal dislike, still can vote for reception of the applicant, he has proved his Masonic quality, even though this cannot be made known to others. But should he continue to object to the reception of one whose presence in the lodge would be irritating or otherwise disagreeable to himself, he has not greatly sinned. And he has actually aided in promoting the harmony that should prevail among brothers.

It would therefore, in opinion of this writer, be unwise and unsafe to modify in any way the present Masonic requirement of a secret unanimous ballot.

IS THE UNANIMOUS BALLOT THE BEST METHOD OF SELECTION?

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

UNANIMITY of the ballot in lodges of the United States is a rule of such common acceptance that to break it would be a violation of "ancient law and usage."



"But no man can be entered a Brother in any par-

Its adoption by our fathers was deemed the best method to secure harmony in the lodge. It has remained the law in this country from the earliest day to this.

Originally, the same law prevailed in England, but it is no longer so.

The original Constitutions adopted by the Grand Lodge of England in 1723, and revised in 1738, stated the rule as follows:

tiular lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that lodge then present; and they are to signify their assent or dissent in their own prudent way . . . but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular lodge are the best judges of it; and if a fractious member should be imposed upon them, it might spoil their harmony or hinder their freedom, or even break and disperse the lodge which ought to be avoided by all true and good brethren."

However, in the second edition of the Constitutions, (1738) Anderson tells us:

"It was found inconvenient to insist upon unanimity in several cases; and therefore the Grand Masters have allowed the lodges to admit a member if not above three ballots are against him."

This remains the rule in England today, although lodges may adopt by-laws providing for rejection by one, two or three blackballs, if they wish to do so.

In Ireland the grand lodge provides for a unanimous ballot unless there is a by-law of the subordinate lodge to the contrary.

In Scotland the three blackball rule is the law, while in Continental countries the modern English rule prevails. In the United States only does the rule of unanimity generally prevail.

It is unquestioned that the rule of unanimity has and does occasionally work an injustice in individual cases. So careful, however, were our fathers of the welfare of the individual member, and so solicitous for the peace and harmony of the lodge, that action now to upset this old rule and well-established practice would probably do more harm than good.

After all, the welfare of the institution and the lodge transcends in importance the welfare of the individual.

UNANIMOUS BALLOT IS BEST

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

IT is a traditional regulation in American Freemasonry that an applicant for admission to its fellowship must receive the unanimous affirmative ballot of the members of the particular lodge which he seeks to enter before the degrees of the fraternity may be conferred upon him. While unanimous approval has not been insisted upon in other countries, the practice has been considered of vital importance by grand lodges of the United States for many years, and a proposal to permit of the selection of candidates by any other method will doubtless meet with serious objection.

That the privilege of an individual member by his ballot to cause the rejection of a petitioner has been abused by yielding to unworthy motives is beyond question. However regrettable this may be, or whatever possible injustice may have resulted to worthy men, it must be remembered that no one has an inherent right to be made a master Mason, and that what-



ever doubts may arise must always be resolved in favor of the fraternity.

Certainly there is no merit to the contention that it should be made easier to gain admission to the Masonic fraternity; rather the reverse condition should prevail—that standards should be raised to a higher plane, and that there be inflexible insistence that the qualifications demanded by the Craft are possessed by the petitioner.

We would stress the point that the petitioner asks admission into the fraternity of Freemasons, which is of vastly greater importance than membership in a particular lodge, for he is admitted to the fellowship of more than four million master Masons, dispersed in practically every country in the world. Yet he is required to pass the ballot in but one lodge, whose membership is but an infinitesimal part of the institution as a whole. Even in this lodge but a fraction of its membership will participate in the balloting. Is it unreasonable to insist that a candidate receive the

unanimous favorable ballot of a single lodge, in a community where he is presumably well known, as a protection of the rights and interests of the great number of master Masons into whose fraternal circle he seeks to enter?

It has on occasion been suggested that where but a single adverse vote is cast against a petitioner, the objector should be required to state his grounds, in order that the sufficiency of his objection may be inquired into. This would be much less desirable than to provide that two or three negative votes are necessary to reject a candidate, for it would destroy the secrecy of the ballot, militate against freedom of decision and be productive of endless inharmony and contention.

We believe the present method of requiring unanimous approval, expressed by secret ballot, with no toleration of any efforts to discover the motives actuating those who cast the ballot, to be the most desirable for the welfare of the Craft.

Wayward Brothers

By RICHARD H. BROWN

(By Permission of the "New York Masonic Outlook")

There is a superstition current among non-Masons, and perhaps among craftsmen, too, that no Mason was ever hanged. It is to be hoped that no brother will be drawn into crime by this quite erroneous maxim; for though it cannot be claimed that criminal history is crowded with Masonic figures, there have been some wayward brothers who sinned and were punished in the manner provided by law.

Brief mention should be made of the strange case of the *Herbert Fuller*. On July 13, 1896, the barkentine *Herbert Fuller* was off the Virginia Capes; during that night, her captain, Charles Nash, and his wife were hacked to death in their cabin. The first mate, Thomas M. C. Bram, was twice tried for their murder. The trials were remarkable chiefly for the fact that the jury certainly saw the murderer, for every survivor of the crew appeared on the witness stand. At the first trial Bram was convicted and sentenced to be hanged, but for error in the receiving of certain evidence the conviction was reversed and a new trial ordered.

On his second trial Bram was again convicted, but was saved from death because Congress, prior to his second trial, had enacted a statute abolishing the death penalty for murder on the high seas, and substituting life imprisonment. To Masons, a few lines from the testimony will be of surpassing interest. Anderson, a seaman, is testifying as to Bram's words and acts when he came on deck shortly after the murders had been discovered: "Bram was praying to God and putting his hands up above his head, and saying that the captain was a Freemason, and he was a Freemason."

T. Thatcher Graves, a doctor of Medicine of Harvard University, class of 1871, a veteran of the Civil

War, was tried in Denver, Colorado, in 1891, for the murder by poison of Mrs. Josephine Barnaby, a lady who had ever reposed so much confidence in him as to entrust him with much of her property. The poison was contained in a bottle of whisky mailed from Boston, Massachusetts, to Mrs. Barnaby in Denver. Philatelists will be interested to know that an important point in the evidence of the prosecution involved the proof that, although the package had been mailed from Boston, yet the stamps affixed to it had been bought in Providence, Rhode Island.

Dr. Graves was convicted by a jury, but his conviction also was reversed, for error in the court's charge. While in jail, awaiting a second trial, Dr. Graves committed suicide—a few hours after the district attorney announced that he intended to bring to Denver, for the second trial, a man who claimed to have addressed the parcel to Mrs. Barnaby at Dr. Graves' request. He left a note declaring on his "solemn Masonic oath" that he had nothing to do with Mrs. Barnaby's death. The assertion by Dr. Graves of his Masonic affiliation seems to be borne out by the Connecticut Grand Lodge records.

Frederick L. Small, a Mason, was hanged in New Hampshire on January 15, 1918, for the murder of his wife at Lake Ossipee, New Hampshire, on September 28, 1916. The motive was the collection of insurance. The affair was remarkable in that Small murdered his wife in their cottage, arranged for a fire to break out later, and then with a liveryman, who had called for him at his request, drove to the local railroad station. He and a male friend took the train to Boston; the news of the fire and the death of Mrs. Small being telephoned him here during the night. The case against Small was purely circumstantial, but extremely convincing.

It is in Great Britain, however, that the most striking instances of wayward Masons have occurred. One of the earliest was Dr. Edward Pritchard, who was hanged at Glasgow on July 28, 1865, for the murder of his wife and her mother by poisoning with antimony. The chief motive seems to have been the doctor's desire to pursue, without interruption, a vulgar intrigue with his own housemaid.

Dr. Pritchard for a time was active in Masonic circles, being of that class which uses Masonry as a publicity vehicle. He was not only a member of the Lodge St. Mark, in Glasgow, but also of a chapter and commandery. At the time of the death of his wife his true character had become apparent, and he was less active in the Craft. In appearance, he was a handsome and benign individual, with the flowing whiskers characteristic of the period. In fact, both physically and morally, as well as professionally, he and Dr. Graves seem to have had much in common. The execution of Dr. Pritchard was the last publicly held in Glasgow. Such was the doctor's fondness for the limelight that, in the words of an observer, "No patriot dying for his country, no martyr dying for his faith, could have behaved with greater calmness, dignity and solemnity."

Henry Rowse Armstrong has a dubious fame as the first and only English lawyer ever hanged for murder. He was executed at Hereford a few years after the World War, following a notable trial, for the poisoning of his wife with arsenic. Armstrong is generally supposed to have been a wholesale poisoner. Without question, when arrested he was engaged in an earnest attempt to poison a rival solicitor. It was some of his activities in this endeavor, as a matter of fact, that set on foot the investigation which brought to light the fact of Mrs. Armstrong's murder. He was prominent and popular in the little village of Hay, in Brecon, where he lived and practised; he was clerk to the local bench of magistrates, a veteran of the World War, having been a major in the British army; and he had been worshipful master of the local Masonic lodge. At first the people of the village refused to believe him guilty, but the evidence was strong enough to convince the most skeptical. When Armstrong himself had testified and was examined by the

presiding judge, Lord Darling, the final result was inevitable.

The most absorbing scene in court, from a Masonic point of view, was when Frederick Henry Seddon stood up to receive sentence of death.

Seddon, the holder of an important position with an English insurance company, fell under suspicion of having poisoned Eliza Barrow, a lodger in his London house, who had placed most of her property in his hands. Seddon and his wife were eventually tried for her murder, which was claimed to have been effected by the administration of arsenic soaked from fly-papers.

Seddon was an active Mason. Judge Bucknill, who presided, was also a member of the Craft, and is said to have commenced the trial in ignorance of Seddon's Masonic affiliation, and to have been much disturbed when he learned of it during the progress of the trial. After several days Mrs. Seddon was acquitted and Seddon convicted. He stood up to receive sentence, and being asked the customary question whether he had anything to say before sentence was passed, made a short speech, concluding with the words: "I declare before the Great Architect of the Universe, I am not guilty, My Lord," giving at the same time, it is said, a certain sign. This appeal unnerved the judge to such an extent that he wept and was unable to proceed for some minutes. Collecting himself, however, he performed his disagreeable duty, saying to the murderer in the course of his remarks: "You and I know we both be-

long to the same brotherhood, and it is all the more painful to me to have to say what I am saying, but our brotherhood does not encourage crime; on the contrary it condemns it."

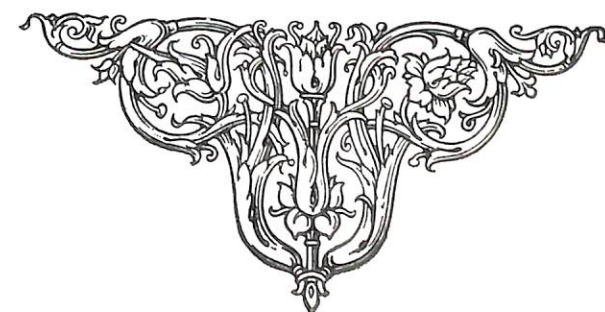
Sentence of death was imposed, and on April 18, 1912, Seddon was hanged.

That entertaining and scholarly writer, Mr. Edmund L. Pearson, has devoted an article each to Small and Graves in his "Five Murders," and one to Bram in his "Studies in Murder." Armstrong, Pritchard and Seddon are each accorded a volume in the "Notable British Trials," and the Seddon case is treated at length by Mr. Majoribanks in his biography of Sir Edward Marshall Hall, who defended Seddon.

"Never does a felon stand before me for sentence," said the English Justice Park, "but I say in my heart, 'There stand I, but for the Grace of God.'"



Frederick Henry Seddon
The central figure of a famous
English murder trial



The Story of Philanthropic Lodge

ONE HUNDRED SEVENTY-FIVE YEARS OF MASONIC HISTORY

By TRACY LEWIS SANBORN, 32°
(Copyrighted 1935)

Proud indeed may we Brethren of Philanthropic be of our ancient lodge! We are members of one of the very oldest Masonic bodies in all North America. One hundred and seventy-five years have rolled by since that memorable March day in 1760, when Dr. John Lowell, of Marblehead, received from Jeremy Gridley, grand master of St. John's Grand Lodge of Boston, his commission as the first worshipful master of the new-born Philanthropic Lodge.

What a stirring year it was that saw the birth of Philanthropic! The American Colonies were in the final throes of the French and Indian War. Six months before Dr. Lowell received his master's commission, Quebec had fallen to Wolfe's army in that desperate battle on the Plains of Abraham, and only six months after our lodge was instituted Montreal surrendered to Lord Jeffrey Amherst and French dominion in North America ended forever.

A great pity it is that no records survive of the first eighteen years of Philanthropic's history. Two or three references in the old records of the Grand Lodge, a notation on the old Charter, and a precious letter written April 10, 1760 by Worshipful Master Lowell to Right Worshipful Brother John Leverett, Grand Secretary — this is all we have. The very first reference to Marblehead in the Grand Lodge Records occurs January 31, 1757, when at a meeting in the Royal Exchange Tavern in Boston it is recorded: "Our Right Worshipfull G M acquainted the Lodge that the occasion of this Meeting was for to make Capt Harry Charters, Capt Gilbert McAdams, aid de Camp Doctor Richard Huch & Mr. John Appy Secy to the Earl of Loudoun with Mr John Melvill, Masons (who came to town from Marblehead with Bro Lowell on purpose to be made a Mason), which the Lodge unanimously agreed to."

And now comes the letter of Dr. Lowell. This famous document was in the possession of the Lowell family until 1900, when at the dedication of our present quarters it was presented to the Grand Lodge by a descendant of Dr. Lowell. It is now in the archives of the Grand Lodge in Boston.

The letter is of such outstanding importance as the very first account of our Lodge that I quote it in full: "Marblehead April 10. 5760.

"Right Worshipfull Brother

"I Recd the Commission you sent me from the Right Worshipfull Grand Master bearing Date the 25th Ult: to Act as Master of a Lodge in Marblehead. When I have a Convenient Oppertunity in person I shall Endeavour to Acknowledge the favour in a proper Manner to him & the Rest of the Right Worshipfull Officers.

"I Likewise have Received your Letter of the 2d Inst: Inviting me & My Wardens by Order of the Right Worshipfull Grand Master to the

Grand Lodge or Quarterly Communication. I Am Sorry I cant do my Self that Pleasure, My Wife Expecting to Lay in with a Child this Month & the Time is so Uncertain that I cant possibly be from home, But our Brothers Glover and Tucker whom I have Appointed my Wardens (Pro Tempore) will wait upon you.

"Inclosed I have sent you the Names of those whom I found to be Brethren in the Town and whom I have made at two Meetings since I Opened the Lodge. I have thought fit at present to hold our Lodge in a Chamber of our Brother Tuckers House which is at the Entrance of the Town the Largest and Best Situated upon all Accounts we have among us. The Night of our Meeting is the first Thursday in every Month. Our Last Meeting Consisted of Twenty in Number when I mentioned to them the Charity for our poor Brethren. As We have Been at Considerable Expence for Things Necessary to furnish our Lodge Gently it has taken up all the Money in our Box which we have got by admitting New Brethren and more, so that we could not send you so much as perhaps this Necessitous time requires our Lodge being Young & Few. But as a Number of our Brethren have suffred by Fire we Collected among us Forty pounds Old Tenor which my Wardens will deliver you & hope the Sum tho' Small will be Acceptable.

"I Am Right Worshipfull Your Humble Servant & Brother

Jno Lowell

"To The Right Worshipfull Brother John Leverett Grand Secretary.

"A List of Brothers before the Opening of a Lodge in Marblehead and Belonging to the Same Town

Samuel Glover S: W:
Andrew Tucker J: W:
John Roades Secy
Jonathan Glover Treasurer
Henery Saunders
Samuel Reed
John Glover
George Stacey
Edward Middlesex Walker
Andrew Toker Junr.
John Peirce
John Reed Junr.

"A List of Brothers Admitted in the New Lodge at Marblehead all belonging to Marblehead
John Cawley Thomas King
Thomas Lewis Thomas Dixey
Edward Fitterplace Thomas Aden
John Pulling Richard Harris
except Edward Draper Holford of St: Kitts"

As we see, many famous old Marblehead names appear in this Honor Roll of the Twenty-two Charter Members of Philanthropic Lodge. Here is the young John Glover, later Colonel of the renowned Marblehead Regiment and Brigadier General in Washington's army; Edward Fettyplace, member of the Revolutionary Committee of Correspondence and Captain of the Matrose Company; John Pulling, intimate friend of Paul Revere and prominent patriot, who from the belfry of Boston's Old North Church hung the lantern that signalled Revere to begin his immortal ride; and Richard Harris, artilleryman in the Continental Army, Town and Federal official.

And to the old Commodore Tucker House still standing at No. 70 Prospect Street goes the distinction of sheltering our Lodge's first meetings.

How intensely interesting it would be if we could only know what happened during Doctor Lowell's mastership! But only three records of the Lodge's activities during that period survive. The first is the record of the meeting of St. John's Grand Lodge at Boston April 11, 1760, when it is recorded that Wardens Glover and Tucker faithfully carried out their mission and presented for charity 5 pounds, 6 shillings and 8 pence. The second is the Grand Lodge record of October 10, 1760, reading: "For Marblehead Lodge Bro Thomas Lewis presented 18 shillings. NB the Commission to hold their Lodge dated March 25, 1760 from ye G Master in Boston J. G." The J. G. of course standing for Jeremy Gridley. And the final record is the diploma granted to John Pulling on June 9, 1761, a copy of which adorns the walls of our apartments.

Philanthropic is also listed on the old Roll of the Grand Lodge of England as "No. 142, Marblehead Lodge, Massachusetts," and in another place in the English records the date of our founding—March 25, 1760—is given.

Some time between 1760 and 1768 our Lodge evidently ceased to function, for an invitation sent to Worshipful Master Lowell by the Grand Secretary on October 31, 1768, asking the Marblehead Lodge to attend the installation of John Rowe as Grand Master received no answer.

Although we have no written testimony, it is not difficult to call up a picture of how a meeting of our ancient Brethren looked in those eventful days. Wax candles in huge, intricately designed candlesticks of brass light the darkly curtained lodge room. The floor is sanded, a sheet-iron stove crammed with pine wood gives warmth on one side, while across the room a roaring fire of great logs throws dancing lights and shadows on the silver buckles, powdered wigs and snowy lace ruffles of the strong-featured Brethren. Like the rest, the Master wears knee-breeches, but his coat is handsomely embroidered velvet, and a splendid cocked hat sits impressively above his be-ribboned queue. The Oriental Chair is leather-seated and beautifully hand-carved, while the settees for the members lack paint and are hard and uncomfortable. Quaint old prints brought from foreign parts by Marblehead sailor-men decorate the rough walls, and the rude timbers of the ceiling are blackened with smoke. Outside in the ante-room the Tiler is busily pouring rum and punch into earthen jugs and laying out strong tobacco, long pipes and flint and steel.

How different from today! And yet there is one familiar note. In the center of the floor, as always, down through the ages of Freemasonry, stand the altar, the Great and Lesser Lights, linking 1760 fast to 1935.

Although our Lodge records go back no farther than 1778, we have shown definitely that it was founded March 25, 1760. Thus, Old Philanthropic is the third oldest Masonic Lodge in this State, the eighth oldest in New England, and ranks nineteenth in the United States. In Massachusetts we yield precedence only to St. John's Lodge of Boston, founded in 1733, and St. Andrew's, also of Boston, dating from 1756.

Soon after John Rowe became Grand Master in November of 1768 Samuel Glover and other Marblehead Masons applied to him for a charter. Evidently the commission or warrant issued in 1760 had lapsed. Whether a regular charter had been granted our Lodge prior to Glover's application we do not know for certain. The records mention only the commission given to Dr. Lowell. Grand Master Rowe granted Glover's petition, but this constitution was later forfeited because the brethren failed to meet at least once in twelve months. Nearly a decade passed with no organized Freemasonry in Town, and then on January 14, 1778, Grand Master Rowe issued to John Roads, Richard Harris, William Cole, Henry Saunders, Edward Fettyplace, Jeremiah Proctor, Peter Green, Samuel Reed and Nicholas Gorden the treasured old charter now reposing in the vaults of the National Grand Bank.

THE FIRST ORIGINAL RECORD OF PHILANTHROPIC LODGE

Now we come to our lodge's first original record. The ink is faded, the ancient paper yellowed with time, yet the beautiful handwriting of Secretary Saunders is as legible today as when he laid down the quill nearly two centuries ago. He writes:

"Marblehead January 15th 1778 Agreabell to a New Constitution Granted by our Right Worshipfull Brother John Row Esq Grand Master for all North America Baring Date January the 14th 1778 of masonry 5778 our Right Worshipful Brother Richard Harris Congregated the Brethren together at the Hous of the whido Kings and Formed them into a Regular Lodg and maid Choyce of Brother Edward Fittyplace for his Sen. Wardin and Brother John Roads for his Jun. Warden and Brother Edward Fittyplace for his Treasurer and Brother Henry Sanders for his Secretary and Brother Nicholas Sivry for his tiler.

"Present Brother Richard Harris master
Bro. Edward Fittyplace Sr Warden
Bro. John Roads Jun. Warden
Bro. Nicholas Gording
Bro. Jeremiah Procter
Bro. William Cole
Bro. Peter Green

"No Bisness the Lodg was Cloed in Due Form."

What exciting topics they must have discussed that January night after Lodge was closed! Washington's ragged army was freezing and starving amid the icy Pennsylvania hills around Valley Forge while Brethren of the Craft on sentry duty were tramping the snow with bleeding feet; discontent, disloyalty and corruption in high places were rife, and it seemed as though the cause of Liberty were dying. Vehemently did our

ancient founders of Philanthropic argue as they sat before the blazing logs of the Lodge room hearth puffing dense clouds of strong tobacco smoke from their long pipes and quaffing draught after draught of fiery rum punch.

Six days after this first meeting the first candidates for the degrees were voted into the Lodge—Captain Nicholas Ogalbe, David Stephenson and Jonathan Proctor. On the next night, January 22, 1778, occurs the first degree work: "and was made Entered apprentice Capt. Nicholas Ogelbe, Mr. David Stephenson and Mr. Jonathan Procter and Paid Brother Fittyplace Twenty One pounds" — showing that seven pounds was our first initiation fee. The first use of the blackball was on February 16, 1778. The Fellowcraft Degree was worked for the first time March 5, 1778 on Brothers Benjamin Reed, John Gerry, Samuel Russell Gerry, Samuel Trevett, Edmund Lewis and Swett Hooper, and—records the Secretary—"pipes and tobacker was furnishd".

A month later—April 16, 1778—the Mystic Word of the Third Degree was pronounced for the first time in Philanthropic Lodge when a class of eight Fellowcrafts were Raised by Worshipful Master Richard Harris. These were Nicholas Ogelbe, David Stephenson, Benjamin Reed, John Gerry, Edmund Lewis, Samuel Russell Gerry, Samuel Trevett and John Dixey—"and Paid Br Edward Fittyplace Nine Pounds Twelve Shillings". Evidently the fee for Raising was one pound four shillings.

Convivial souls indeed were the old Brothers of Philanthropic. Right merrily flowed the brimming bowl, as the following record indicates: "It was Agreed to pay Bro Burdick 3 shillings ahead for dinner, 6 pence for each Bottle Wine more than the First Cost, 2 shillings for a Bowl Punch and 1 shilling for a Bowl Grogg." Later is mentioned the appointment of certain Brothers as Stewards "for procuring Rum, Sugar, Candles, Bread & Cheese, Pipes & Tobacker."

All the Tiler had to furnish for the meetings was water, and it is hinted that this duty was not exactly burdensome. To fill the office of Tiler, by the way, the Lodge frequently went outside its membership, picked a man whom they felt would be satisfactory, and then made him a Mason. Only members were supposed to know of the meetings and usually the only clue outsiders had was an occasional glimpse of the Tiler carrying a pail of water to the Lodge quarters late in the afternoon, or when some early riser saw one or two Brothers going home at sunrise—we will hope steady on their pins!

In those days Entered Apprentices were active in Lodge affairs, serving on committees and taking part in Lodge business, which was transacted on the First Degree. Lodge was opened on the Second and Third Degree only when those degrees were to be worked or applications received. Even after being Raised the Master Mason had to be formally voted into membership. There is no record of any investigating committee at this time, and sometimes if the ballot was clear the candidate received not only the First but the Second and Third Degrees the same night, particularly if he had to go to sea on short notice.

Once a little matter of blackballing was handled in a highly original manner. Three times the ballot was

not clear. The Lodge chose a committee to see if anything could be done about it (evidently the rejected applicant was popular!). This committee, with the wisdom of our ancient Brother Solomon, pronounced after grave deliberation, "Suspend the rule and admit the candidate." It was done, and then the rule was voted again into effect.

At times the combination of a hot head and hard liquor proved too explosive a compound for even Masonic amity to overcome. Secretary John Roads solemnly records in 1778 that when a somewhat heated dispute arose between two Brethren and they finally agreed to leave the decision to three other members, "Bro Ryan wished Damnation might Seas his Sole if he Submitted to the Report of the Commity" if judgment favored his opponent.

The first death of a Philanthropic Brother is recorded April 21, 1778, when the Lodge voted to give Masonic burial to Henry Saunders, one of the Charter Members of 1760. As there was no other lodge in the vicinity (there was none in Salem until 1779), it is not strange that we find mention as early as May 7, 1778, of men from other places joining the Marblehead Lodge. Several from Salem, one from Ipswich, and "Mr. William Obrian of mechias" — probably Machias, Maine—are recorded.

On June 25, 1778, was held the first celebration of St. John's Day. A gathering of thirty-nine Brethren, including several visitors and Deputy Grand Master Moses Deshon, "walked from the Lodg in Procession to the Rev William Whitwels meating hous where we had an oration Delivered by Bro John Barnard Sweatt and after the Singing of the 133 & 134 Psalms we walked in the above order to Bro Peter Greens and there Celebrated the Feast and at Seven o Clock Returned to the Lodg and at Eight o Clock the Bisness being Finishd the Lodg was Closd in Due Form."

Although the Revolution was raging while these first records of our Lodge were being written, we find scarcely any allusion to the struggle in them. The first and about the only reference occurs October 14, 1778, four months after Washington had won the Battle of Monmouth, when "a Committee of three was appointed to wait upon the agents of the Privetear Raven to Parole Bro Laborn and Bro Hunter."

The square and compasses used in Philanthropic Lodge are of decided Revolutionary interest, however. On May 17, 1776, Capt. James Mugford of Marblehead, cruising in Massachusetts Bay in the armed Schooner "Franklin," one of Washington's cruisers, overtook and carried by boarding the British munitions ship "Hope," laden with powder, muskets and cannon-carriages for the British army. This was like a gift from the gods for the American forces besieging Boston, for they were in dire want of weapons and ammunition. James Topham of Marblehead, ship's carpenter of the "Franklin," saw a handsome square and compasses in the cabin of the "Hope" and realizing their usefulness in his official duties took them from the prize. Would that we could say that Mugford or Topham was a Mason, but so far as we know not a member of the "Franklin's" crew belonged to the Craft. Topham's son, however, who many years later presented the historic square and compasses of the "Hope" to the Lodge, was Raised in Philanthropic in 1861.

These ancient implements, handsomely engraved, are an object of keen interest to all visitors to our Lodge, and were inspected with great curiosity by the twenty-four British Masons from H. M. S. "Capetown" at their reception in August, 1929.

Many are the names illustrious in Revolutionary history appearing in these early records of Philanthropic. To cite but one example, when in February of 1781 the Lodge was compelled by the need of larger quarters to move from the Widow King's to the house of Peter Jayne, on the committee in charge of arrangements were Colonel William R. Lee, whose gallant fighting record in Washington's army was famous; Samuel Sewall, later Chief Justice of the Massachusetts Supreme Court; Captain Samuel R. Trevett, who commanded a Continental company in many bloody actions; and Dr. Elisha Story, the renowned surgeon who distinguished himself at Lexington, Concord and Bunker Hill. Another of Washington's officers, Captain Joshua Orne, was also prominent in the affairs of the Lodge as well as in the Provincial Congress. General Glover, Captain Fettyplace, John Pulling and Richard Harris we have already mentioned.

And so we might go on. The membership roster of Philanthropic Lodge in those thrilling days reads like Marblehead's honor roll of eminent patriots and leading citizens.

At the St. John's Day celebration in 1779 the Brethren of the newly formed Essex Lodge in Salem were guests. An oration was delivered by Brother Elisha Story at Rev. Isaac Story's "meating hous," a banquet was served at Brother Peter Green's, and on the return to the Lodge a present of "378 Dolars" was made to a member in distress. Evidently the Lodge lived up to the name it was later to receive (the name "Philanthropic" does not appear until 1797), for numerous other instances of charity are recorded. The amounts seem exceedingly generous until one reflects that the donations were usually paper money and it took about a hundred paper dollars to equal a single silver one. The national coinage was in a much confused state, and there are many records of dues paid partly in pounds and shillings, partly in paper, and partly in "hard dolers." The rent paid for the use of Peter Jayne's large upstairs room was twelve pounds in money and sixteen cords of wood per annum.

This early home of our Lodge is still standing. It is the old Prentiss House at No. 37 Mugford Street. It appears to have been difficult to find satisfactory quarters in those years. For a time meetings were held at the house of Brother Burdick, and later at the Widow Payne's.

At the expiration of his third year in 1781, Worshipful Master Richard Harris, who had not only guided the infant Lodge ably and wisely during its formative period, but had also distinguished himself as an artilleryman in Paul Revere's corps, as Selectman of the Town and its first Federal Collector of Customs, refused to accept another term in the East. So great was the prestige of Col. William R. Lee, one of the Lodge's most active members, that although he was not an officer he was elected Master. But he declined, and Senior Warden Samuel R. Trevett was

chosen Philanthropic's third Master in 1781. He was succeeded by Dr. Elisha Story in 1782.

The winter of 1783-84 must have been an unusually rigorous one, for several times it is recorded "No Lodge it being very cold." These old Brethren were deeply interested in the ritual and traditions of the Craft, as is shown by their vote to devote the second Thursday in each quarter to Masonic lecturing. And as many of them were men active in State and Town affairs the social gatherings at the close of the Lodge were open forums for the intelligent discussion of the momentous questions agitating the young Nation.

From April 20, 1786 to February 1, 1797, there is a break in the records. If the Lodge met at all during those eleven years there is no mention of it. Just why meetings were given up is not definitely known. Probably for lack of interest. On June 12, 1797, our Lodge was formally received under the jurisdiction of the Grand Lodge of Massachusetts, which voted that "the Name of the Lodge meeting in Marblehead from henceforward be Called the PHILANTHROPIC LODGE." With this annotation upon it, signed by Grand Master Paul Revere and Grand Secretary Daniel Oliver, the ancient Charter issued by Grand Master Rowe in 1778 was returned to our Lodge, which through all the previous thirty-seven years of its existence had been known only as the "Marblehead Lodge."

We must explain here that there were originally two Grand Lodges in Massachusetts—the St. John's Grand Lodge, chartered by the Grand Lodge of England and organized by Henry Price in 1733, and the Massachusetts Provincial Grand Lodge, formed by Joseph Warren in 1769 and chartered by the Grand Lodge of Scotland. These two rival Grand Lodges combined in 1792 to form the Grand Lodge of Massachusetts, entirely independent of either the English or Scottish Grand Lodges. Until 1797 our Lodge had been under the jurisdiction of the St. John's Grand Lodge, which had originally granted its Charter.

The first Grand Lodge Visitation recorded in Philanthropic records occurred November 23, 1798. Dr. Elisha Story as Master received Grand Master Josiah Bartlett and his suite of nine Grand Lodge officers, one of whom was Paul Revere. A Grand Lodge was formally opened at seven p. m. and closed at nine, but nothing is said as to what transpired.

The dawn of the Nineteenth Century was marked in Philanthropic by a solemn Masonic service lamenting the death of "our illustrious and beloved Bro. General Geo. Washington," at which Brother Joseph Story, who afterwards won honors as Associate Justice of the United States Supreme Court, delivered "an elegant and well adapted Eulogy on his Life & Virtues." It was voted "that the Brethren ware black Crape edged with blue Ribbon on the left Arm for thirty days as a Badge of Mourning on this Sorrowful & Melancholy Occasion." St. John's Day was celebrated for the first time out of town on June 24, 1801, when "At high Twelve the Brethren proceeded to the Widow Phillips', Lyn, where they dined together and spent the afternoon in that Social & Friendly manner which ought ever to Subsist among Brothers & Fellows."

(To be continued)

The Craft at Work

Attendance Book.

1st Antarctica Lodge - N^o 777 - N. Z. C. Little - America.

- FEBRUARY 5th - - - 1935 -

G. M. Mitchell, W. M. Warren Amesbury Mass Masters 161 N. Z.
 J. S. Sissons, S. W. Mokoia No 213 Wellington N. Z.
 H. F. Gjortson, J. W. St. Olaus fil de tre Soiler, Norway.
 R. E. Round, Sec. Canterbury Kilwinning No 23 Lyttleton N. Z.
 James M. Gillies, S. D. Lilley Ellis # 3236, Birkenhead England
 E. C. Voight, J. D. Overseas # 40 Providence R. I.
 Leland Barter, Chap. Acacia # 9 Lawrence Kansas.
 Otto Schonyan, Steward, St. John No. 94, Invercargill, N. Z.
 Leroy Clark, Nassau No. 536, Brooklyn, N. Y.

Facsimile of Attendance Book, First Antarctic Lodge No. 777 N. Z. C., Little America, Feb. 5, 1935

OFFICERS

G. M. Mitchell, W. M., Warren, Amesbury, Mass., Masters No. 161
 Dunedin, N. Z.
 J. S. Sissons, S. W., Mokoia, No. 213, Wellington, N. Z.
 H. F. Gjortson, J. W., St. Olaus fil de tre Soiler, Norway
 R. E. Round, Sec'y., Canterbury Kilwinning Lyttleton, N. Z.
 James M. Gillies, S. D., Lilley Ellis No. 3236, Birkenhead, England
 E. C. Voight, J. D., Overseas No. 40, Providence, R. I.

L. S. Ortiz, I. G., Union No. 31, New London, Conn.
 Leland Barter, Chap., Acacia No. 9, Lawrence, Kansas
 Quin, A. Blackburn, Tyler, St. John's No. 9, Seattle, Wash.
 Otto Schonyan, Steward, St. John No. 94, Invercargill, N. Z.

MEMBERS

R. E. Byrd, Kane Lodge No. 454, New York, N. Y.
 Harold I. June, Kane Lodge No. 454, New York, N. Y.
 Leroy Clark, Nassau No. 536, Brooklyn, N. Y.

S. S. Jacob Ruppert
 Latitude 78—33S.
 Longitude 173—30 W.
 February 5, 1935.

Minutes of the First Antarctica Lodge No. 777, held in the messroom of the Expedition Ship S. S. Jacob Ruppert at the Ice Barrier, Ross Sea, Lat. 78 — 33 South, Long. 173 — 30 West, on February 5, 1935.

The Lodge was Tyled at 9:30 P. M., the following officers and brethren being present: Wor. Master, Bro. G. M. Mitchell, Warren, Amesbury, Mass., U. S. A., and Masters 161 N. Z.; Sen. Warden, Bro. J. G. Sissons, Mokoia No. 213, Wellington, N. Z.; Jun. Warden, Bro. H. F. Gjortson, St. Olaus fil de tre Soiler, Norway; Sec'y, Bro.

R. E. Round, Canterbury Kilwinning 23, Lyttleton, N. Z.; Sen. Deacon, Bro. J. M. Gillies, Lilley Ellis 3236, Birkenhead, England; Jun. Deacon, Bro. F. C. Voight, Overseas No. 40, Providence, R. I., U. S. A.; In. Guard, Bro. L. S. Ortiz, Union 31, New London, Conn., U. S. A.; Chap., Bro. L. L. Barter, Acacia No. 9, Lawrence, Kansas, U. S. A.; Tyler, Bro. Q. A. Blackburn, St. John's Lodge No. 9, Seattle, Washington, U. S. A.; Steward, Bro. O. Schonyan, St. John No. 94 Lodge, Invercargill, N. Z.; Bro. R. E. Byrd, Kane Lodge 454, New York City, U. S. A.; Bro. H. I. June, Kane Lodge 454, New York City, U. S. A.; Bro. L. Clark, Nassau 536, Brooklyn, U. S. A.

Lodge was opened in the First Degree, and as this was the first and presumably the only meeting of the Lodge, the Sec'y. reported that there was no correspondence requiring attention. The Wor. Master, Bro. G. M. Mitchell, then delivered a lecture on "The First Degree Tracing Board" from the Ritual of the Grand Lodge of Massachusetts, U. S. A. Fraternal greetings were then offered, by each brother present on behalf of his Mother Lodge. The Lodge was closed in peace and harmony at 10:30 P. M. and at the request of the Bro. Junior Warden, all the brethren remained to partake of some refreshment.

During the evening the following toasts were honoured: King George V.

King Haakon of Norway, and President Franklin D. Roosevelt. Proposed by Bro. R. E. Byrd. The Grand Masters of our respective Constitutions. Proposed by Bro. R. E. Byrd. The brother farthest from home. Proposed by Bro. J. G. Sissons, S. W. Response by Bro. H. F. Gjortson, J. W. Our most distinguished Brother. Proposed by Bro. F. C. Voight, J. D. Response by Bro. R. E. Byrd. Brethren of the Ice Party. Proposed by Bro. R. E. Round, Sec'y. Response by Bro. H. I. June. Brethren of the Ship's Crews. Proposed by Bro. H. I. June. Response by Bro. F. C. Voight. Absent brethren of the Expedition. Proposed by Bro. L. Clark. (This toast was added to the list on account of the absence of Bros. S. Pinkham, B. Skinner and J. A. Pelter, all or whom were attending to urgent duties, from which they could not be relieved.) Tyler's Toast. Proposed by Bro. Q. A. Blackburn.

Items were given by Bros. Mitchell, Blackburn, Schonyan and Sissons, and these added greatly to the fraternal spirit among the brethren.

It was unanimously decided that the Secretary be instructed to write to Bro. Dempster of Wellington, Mrs. H. G. Spiers of Wellington (sister of the S. W.) and Mrs. Smith (wife of Bro. F. C. Smith of Port Chalmers) thanking them for providing the liquid refreshment, cakes and biscuits, all of which were much appreciated.

(Attest) R. E. Round,
 Sec'y. First Antarctica Lodge No. 777.

KNIGHTS TEMPLAR URGED TO DEFEND COUNTRY

United States Senate Chaplain, Rev. and Sir Knight ZeBarney T. Phillips, pastor of Epiphany Church, Washington, D. C., addressed 200 Knights Templar, who assembled in full regalia in the Church of the Ascension on Sunday evening, May 26, 1935.

In a forceful sermon, Rev. Phillips called attention to the subversive influences which he declared are "corrupting our children in their schools and colleges."

He presented a mental picture of the "Odyssey of the souls of men" and sketched briefly movements that had taken place since the great awakening of faith in the Middle Ages when the Knights Templar were organized to carry forward the Crusades. The Knights Templar of today, he said, was one of the few groups who still maintained the fighting spirit of old.

Recalling the motives that actuated the Crusaders, he urged the assembled

Knights to "Gird on the sword of the spirit of truth, or else the institutions which we most dearly love and for which our forefathers laid down their lives will be overthrown."

The lesson from Luke was read by Rev. Sir Knight James Shera Montgomery, Chaplain of the House of Representatives, and Grand Prelate of the Grand Commandery, D. C.

The ceremony was held on the evening of May 26, instead of Ascension Day, to avoid a conflict with Memorial Day.

MAY ANNIVERSARIES

Elias Ashmole, known as the "first Speculative English Freemason," was born at Lichfield, Eng., May 23, 1617, and died May 18, 1692.

James Anderson, compiler of *Constitutions of Freemasonry*, published in 1723, died at Exeter Court, London, Eng., May 28, 1739. He was a Presbyterian clergyman.

Stephen Girard, American philanthropist and member of Union Blue Lodge No. 8, Charleston, S. C., was born May 24, 1750, near Bordeaux, France.

Edward Livingston, Secretary of State under President Jackson (1831-33) and U. S. Senator from Louisiana, was born at Clermont, N. Y., May 26, 1764, and died at Tarrytown, N. Y., May 23, 1836. He was a member of Holland Lodge No. 8, New York City.

Daniel Carroll member of the Continental Congress from Maryland was initiated in Maryland Lodge No. 16, Baltimore, May 9, 1780, being raised one year later.

Rear Admiral John D. Sloat, who hoisted the American flag at Monterey, Calif., taking possession of California for the United States, became a member of St. Andrew's Lodge No. 3, New York City, in May, 1800.

Dr. Frederick Dalcho, 2nd Grand Commander of the Southern Supreme Council and an Episcopal clergyman, received the 33rd degree, May 24, 1801.

Moses M. Hayes, one of the founders of the Mother Supreme Council and formerly Grand Master of Massachusetts, died at Boston, Mass., May 9, 1805.

Martin Collins, who at the time of death was Grand Prior of the Southern Supreme Council, was born in Lancaster County, Pa., May 15, 1826, and became the Active Member in Missouri of the Supreme Council, May 6, 1868. His death occurred at St. Louis, Mo., May 25, 1908.

James Buchanan, 15th U. S. President, was exalted in Royal Arch Chap-

ter No. 43, Lancaster, Pa., May 20, 1826.

Henry Moore Teller, Grand Prior of the Southern Supreme Council at time of death and Secretary of the Interior under President Arthur (1882-85), was born at Granger, N. Y., May 23, 1830.

Joseph G. Cannon, Speaker of the House during four U. S. Congresses, was a member of Athelstan Commandery No. 45, K.T., Danville, Ill. He was born near Guilford, N. C., May 7, 1836.

Frederick Webber, Secretary General of the Southern Supreme Council (1886-1907), was exalted in Louisville (Ky.) Chapter No. 5, R.A.M., in May, 1850.

Richard W. Thompson, Secretary of the Navy under President Hayes, U. S. Representative from Indiana and one of the founders of the Masonic Veterans' Association, Washington, D. C., was raised in Terre Haute (Ind.) Lodge No. 19, May 29, 1854.

William H. Odenheimer, 3rd Protestant Episcopal Bishop of New Jersey (1859) was knighted in Philadelphia (Pa.) Commandery No. 2, May 14, 1858.

Major Robert Anderson, hero of Fort Sumter, became a Mason in Mercer Lodge No. 50, Trenton, N. J., May 27, 1858.

Henry C. Wallace, Secretary of Agriculture under President Harding, was born at Rock Island, Ill., May 11, 1866, and became a Mason in Pioneer Lodge No. 22, Des Moines, Iowa.

Dr. Gustav Stresemann, Chancellor and Foreign Minister of Germany, was born in Berlin, May 10, 1878, and in May, 1923, was initiated in Lodge "Frederick the Great." He was a recipient of the Nobel Peace Prize.

Judge Alphonso Taft, Secretary of War under President Grant and later U. S. Attorney General, U. S. Minister to Austria and Russia, died at San Diego, Calif., May 21, 1891. He was a member of Kilwinning Lodge, Cincinnati, Ohio, the same lodge to which his two distinguished sons, William Howard and Charles P. Taft, belonged.

David B. Henderson, Speaker of the House (1899-1903), was knighted in Siloam Commandery No. 3, Dubuque, Iowa, May 8, 1899, and became a member of El Kahir Shrine Temple in that city, May 22, 1901.

Count Tadasu Hayashi, Japanese Ambassador to Great Britain, was made a master mason in Empire Lodge No. 2108, London, May 19, 1903, and was the first Japanese to be initiated in England. He was exalted in Royal Arch Masonry, May 12, 1904.

LIVING BRETHREN

Charles S. Deneen, former U. S. Senator from Illinois and ex-Governor of that state, was born at Edwardsville, Ill., May 4, 1863, and is a 33rd Degree member of the Northern Jurisdiction.

Ernest W. Marland, Governor of Oklahoma, was born at Pittsburgh, Pa., May 8, 1874, and is a member of the Scottish Rite Bodies at Guthrie.

Harry S. Truman, U. S. Senator from Missouri, was born at Grandview, Mo., May 8, 1884, and is a member of the Scottish Rite Bodies at Kansas City, Mo.

John J. Leary, Jr., who was sent to Europe by President Hoover to study labor problems there, was exalted in Corinthian Chapter No. 159, R.A.M., New York City, May 25, 1911.

Henry S. Caulfield, former Governor of Missouri, was raised in Tuscan Lodge No. 360, St. Louis, May 9, 1922.

Frank C. Jones, Past Grand Master of Texas, was elected Imperial Potentate of the Mystic Shrine, May 3, 1928.

Louis A. Johnson, former National Commander of the American Legion (1932), received the 32nd degree at Wheeling, W. Va., May 24, 1928.

Thomas M. Berry, Governor of South Dakota, received the 32nd degree at Yankton, May 25, 1933.

QUINEBAUG, SOUTHBRIDGE

High Lights in the history of Quinebaug Lodge, recently celebrating its 75th anniversary, are:

1796—Mar. 14—Fayette Lodge, Charlton, first Masonic Lodge in this vicinity granted a charter.

1799—Jan. 10—Fayette Lodge granted permission by Grand Lodge to meet annually by rotation in Charlton, Sturbridge and Dudley, parts of which became Southbridge in 1816.

1826—June 14—Doric Lodge Charter granted. The lodge met in the hotel which stood where our present Masonic Building stands, and continued for about seven years. (This charter was later returned to Grand Lodge and was destroyed in the fire of 1864.)

1859—Dec. 7—Dispensation granted to S. A. Drake and others to organize Quinebaug Lodge.

1859—December 13—First meeting of Quinebaug Lodge held.

1860—Jan. 2—First regular communication of Quinebaug Lodge. The lodge room for the first year was on the second floor of the Thimble Block, now known as the Costa Building.

1860—Dec. 12—Charter granted to Quinebaug Lodge by M.W. Winslow Lewis, Grand Master.

1870—Nov. 2—Lodge moved to rooms in Whitford block.

1905—Mar. 14—Present lodge room dedicated by M.W. Baalis Sanford, Grand Master.

1934—Dec. 3—75th anniversary of Quinebaug Lodge observed.

SPLENDID CO-OPERATION

An example of splendid co-operation in handling lodge burials was evinced by Wellsville Lodge No. 356, Wellsville, Kans., on March 17, 1935, when it conducted the funeral ceremonies of two Masons from other jurisdictions.

The requests to administer both funerals were made by wire from widely separated points. Promptly at 1:00 p.m., March 17, Wellsville Lodge opened and repaired to a funeral parlor from whence the remains of one of the brethren were escorted to Wellsville Cemetery where the services were conducted by two past masters of the lodge, James E. Mallory, 32°, and Charles A. Smith, 32°, K.C.C.H. The remains of the other brother were then escorted to the cemetery and services performed in like manner by the same past officers, after which the members returned to the hall and were called to labor and the lodge closed in due form.

Both deceased brethren were former residents of Wellsville, Kans., but were members of lodges in Texas and Missouri, respectively.

KNIGHTS TEMPLARS PARADE

More than 5,000 knights and 30 brilliantly uniformed bands of the grand commandery of Massachusetts and Rhode Island, Knights Templar, marched before 200,000 spectators Sunday, May 12, at Providence, R. I., in a brilliant procession headed by knights on horseback.

They were given an enthusiastic ovation at the mall, to which they marched by way of Westminster Street from the Dexter training grounds. The weather was perfect for the display.

Officers of the city and state and of the grand commandery reviewed the parade. Among them were Governor Theodore Green of Rhode Island, Mayor James E. Dunne of Providence, and the Rt. Rev. James DeWolf Perry, presiding bishop of the Episcopal Church.

The procession ended a two-day celebration of the 130th anniversary of the founding of the grand commandery, which was organized in the old market house in Providence. In the morning members of the grand commandery, headed by St. John's commandery of Providence, marched to the market house, where Right Eminent Arthur S. Vaughn, of Providence, placed a wreath on the bronze tablet, commemorating

the founding. After the brief ceremony the knights marched to the Mathewson Street Methodist Episcopal Church, where they heard a sermon by the Rev. W. Earl Ledden.

The knights were led in prayer at Dexter Field by the Rev. Frederick W. Gibbs, of Boston, and sang "Onward, Christian Soldiers" before the parade started. Hervey Mason, of Melrose, inspector-instructor of the grand commandery, was chief marshal. The procession stopped briefly at the Cathedral square monument to Thomas Arthur Deyle, who was most worshipful grand master of Masons in Rhode Island from 1865 until 1872, grand prelate of the grand commandery in 1862, and grand generalissimo in 1865. A wreath was placed on the monument.

Massachusetts was represented by several thousand knights from many communities. Boston commandery No. 2, and the Aleppo Temple Shrine Band led the first of the nine divisions.

The bands shared honors with the white plumed knights, and particularly these representing the American Legion and the Veterans of Foreign Wars. The American Legion of Salem sent its Scottish bagpipe band to head the Salem knights, and the kiltie clad bandmen were given a fine greeting.

The Veterans of Foreign Wars' band from Hudson appeared in new blue uniforms, and from Lynn came the American Legion band of Pest 6 in brilliant blue, white and yellow uniforms. The American Legion drum corps from Pawtucket appeared in red capes and bright red helmets, and from Newport came the American Legion drum corps in new blue uniforms with polished helmets that glistened with the radiance of burnished silver.

It was a gala day downtown, and office buildings opened so that friends might view the parade from windows. Ticker tape and confetti were used in abundance by the cheering crowds.

TRAVEL TO REDUCE MORTGAGE

In extending an invitation to master Masons and their families and friends to join the second annual cruise, October 16, "The International High Noon Club" of New York has afforded opportunity to members for informal meetings and social intercourse on a world-famed liner, which on its various cruises has been a popular rendezvous for thousands of Masons . . . including the thoroughly enjoyed first Masonic Cruise to Bermuda last October.

Those participating will have a most interesting and pleasurable experience. The cruise enjoys the sanction and ap-

proval of Grand Master Robert Elliott Owens, Deputy Grand Master J. C. Klink, Grand Secretary Charles H. Johnson and George R. Irving, grand treasurer of the Grand Lodge of the State of New York.

The cruise has been planned, first as it is an ideal opportunity for Masons, their families, and friends to get together; second and more important, by joining this cruise it is possible to reduce the debt of the Washington Masonic Shrine at Tappan, of which the grand master is president and which M. W. Charles H. Johnson has given so much to make possible. Part of the passage money, for which amount the lodge receives credit, goes to the Shrine Mortgage Fund.

The itinerary will allow cruise members nearly two days ashore at Bermuda, and frequent service by a large tender between the ship's anchorage at Grassy Bay and Hamilton, making it possible for members to partake in the meals served regularly on board during the ship's stay there.

A special program of entertainment, including informal meetings, will be arranged. An official reception by the local lodge, and a golf tournament will also be held during the stay in Bermuda.

Two orchestras will furnish the dance and concert music; deck sports, trap shooting and games will be arranged and prizes awarded. Talkies and musicals; tournaments and instruction in bridge; Keno, and impromptu entertainments will offer diversion.

The *Kungsholm*, known for her clean and comfortable staterooms, luxurious lounges and smoke rooms, offers a wide selection of the choicest dishes, and the service is efficient and unobtrusive.

A PANAMA BROADCAST

For the first time in the history of the Republic of Panama and of Freemasonry in this country, the Grand Master of the Grand Lodge of Panama, who happens to be also the Sovereign Grand Commander of the Supreme Council of the Thirty-third and last degree of the ancient and Accepted Scottish Rite for the Republic of Panama, has the opportunity to broadcast his Message of Peace and Concord to every and all Masons the world over, as also to all men of good will scattered over the surface of the earth.

These greetings, of such general scope, I send especially to the Masonic bodies in fraternal relations with the Grand Lodge of Panama and the Supreme Council of Inspectors General of the Thirty-third Degree; and also to the Sovereign Grand Commander

John H. Cowles, of the city of Washington; Melvin Maynard Johnson, of Boston; Dr. Simon Bossa, of Cartagena; Rene Raymond, of Paris; Alberto Villegas of Santiago, Chili, and Enrique Llanso Ordóñez, of Havana. To the Grand Master of Massachusetts, Claude L. Allen; the Grand Master of Grand Logia Espanola, Diego Martinez Barrios; the Grand Master of Cuba, Gabriel Garcia Galan, and the Grand Master of Costa Rica, Ramiro Aguilar. And also to the distinguished Masons, John Mossaz and Moises Poblete Trancoso, of Geneva; Antonio Iraizoz, of Miami; Augusto Barcia, Manuel Azana and Jimenez de Asua, of Madrid; Aurelio Miranda, Walter del Rio Rene Acecedo and Elizaga Pelaez, of Havana; Curtis Chipman, of Boston; Judge William Rhodes Hervey of Los Angeles, and Aubrey C. Parks, of Long Beach, Cal.

And above all, I wish that my message of greetings may reach with all my fraternal love those Masons who in various countries are suffering hunger and thirst for justice, and who are living moments of anxiety due to their fidelity to the noble cause of Freemasonry, which is the cause of civilization, of justice, of morality and fraternity among men; in fact, the cause of Humanity. May they take it for granted that their brethren in Panama feel their afflictions and suffer with them; and we send to all our voice of encouragement. Night, regardless of its darkness, does not last long. If we Masons make stronger the ties that unite us and have a firmer devotion for our order, there will shine soon the light of a new day in which the sun of justice and love will be bright, and their pains will be turned into joy and peace in their hearts.

While this becomes a reality, we send to those who are suffering our fraternal embrace, and we ask them not to dismay nor to surrender. When a cause, like ours, is a just one, no enemy can overpower it.

GUILLERMO ANDREVE, *Grand Master, Grand Lodge of Panama.*
Broadcasted from Station HP5B (Club Miramar), Panama, April 8th, at 12m., 1935.

R. A. M. DRAMATIZES 3d

On Friday, May 3, last, St. John's Lodge No. 2, of Middletown, Conn., had the unique experience of witnessing the dramatization of the third degree by a cast comprising the officers of Washington Chapter No. 6, R.A.M., sponsored and promoted by P.G.H.P. Nelson B. Turner.

The drama itself is the work of the distinguished Mason and scholar, A. C.

Parker, of Rochester, N. Y., who has sought in graphic form to present these interesting moments in the life of a Freemason.

The affair was largely attended by a keenly interested gathering. After the play an able address was given by Ansel A. Packard, P.G.C., of the Grand Commandery of Connecticut, who may be remembered by some. He spoke on the relationship of the chapter and council to the blue lodge, touching lightly on the history of Washington Chapter, which it is believed is the second oldest existing body of R. A. M. in North America. The General Grand Chapter are accepting its records as proof that the Mark and Most Excellent degrees were first conferred in Washington Chapter. At least they are the earliest written records of this known to date.

FREEMASONS AND

THE JUBILEE

Lord Amptill, pro grand master, presided recently at the Grand Festival of the Grand Lodge of England, held as usual on the Wednesday after St. George's Day, at Freemasons' Hall, Great Queen Street, London, England, the Duke of Connaught was proclaimed grand master for the twenty-eighth year, and Lord Cornwallis, deputy grand master for the tenth year.

Lord Amptill, in moving that a loyal address be presented to the King, said he did so on behalf of the whole Craft under the Grand Lodge of England, than which there was no more loyal and devoted body of his majesty's subjects. At every meeting of lodges, the toast of the King and the Craft was honored. They esteemed themselves highly honored to be under the protection of the sovereign, and to have the cooperation of princes of the blood royal.

The motion was seconded by Lord Cornwallis, deputy grand master, and carried by acclamation.

Notice was given of the intention to move at the June meeting that a sum of one thousand and fifty (1,050) pounds be paid to King George's Jubilee Trust.

NOTEWORTHY MAY DAYS

1—Commodore Dewey and the American fleet destroyed the Spanish fleet in Manila Harbor, 1898.

3—Civil government established in the Philippines by the United States, 1901.

4—Haymarket anarchists, riots and bombing, Chicago, 1886.

5—Napoleon Bonaparte died in exile on the island of St. Helena, 1821.

7—Lusitania sunk by a German sub-

marine near Ireland, with death of 1,150 passengers, 1915.

9—Captain Kidd, British pirate, hanged, 1701. Lt. Com. Richard E. Byrd and Floyd G. Bennett made first airplane flight over the North Pole, 1926.

12—Mother's Day established by President Wilson, 1914.

13—Jamestown, Va., settled by Capt. John Smith and 105 English Cavaliers, 1607.

19—Nathaniel Hawthorne, American author, died, 1864.

20—Capt. Charles A. Lindbergh made the first solo flight across the Atlantic in his plane, "Spirit of St. Louis," 1927.

24—First public demonstration of

the electric telegraph by Samuel Morse, 1844.

25—Ralph Waldo Emerson, American poet and philosopher, born, 1803.

27—Dante, most noted of all Italian poets, born at Florence, Italy, 1265, wrote "The Inferno" and "The Divine Comedy."

28—Youthful George Washington led a company of Virginia militiamen, defeating the French troops near Brownsville, Pa., in his first battle, during the French and Indian War, 1754.

31—Walt Whitman, called the "Good Gray Poet," born at West Hill, Long Island, 1819. He was founder of modern "free verse."

THE PRINTER WHO

HELD THE GOLD

CLAUSE SECRETS

Between the time the decision in the Gold Clause Cases was prepared and rendered, Clarence Edward Bright, 32°, manager of the Pearson Printing Office, 519 11th Street N.W., Washington, D. C., held the nation's important secret of who won that decision. Mr. Bright's firm, housed in an unpretentious building in the area between the Capitol and White House, has been the printer of supreme court opinions for over three-quarters of a century. The Dred Scott decision of March 6, 1857, was mechanically prepared for issue there. No judicial secrets ever slip the lips of Mr. Bright who has headed the "Pearson Printing Office" for many years.

His assistants compose the manuscripts in sections, but he personally sets the key part of the opinions and then assembles all the matter and continues in this manner until the opinions are ready to be made public by the Supreme Court.

Mr. Bright is a tall, erect man with gray hair, obliging in manner, but quick and incisive in his executions. He is fond of his trade as a printer and takes seriously his ethical relationship to the judicial branch of the federal government.

He has been a member of Albert Pike Consistory, Washington, D. C., for a quarter of a century.

NOTES

Charles W. Netherwood, aged 92, became a Mason on January 18, 1865, in Fulton Lodge No. 69, Edgerton, Wis. Twenty months later he demitted to Oregon (Wis.) Lodge No. 151, where he has since retained membership. He served four years as secretary and was master in 1873, 1877-79, 1886-88 and 1890-92.

Richmond A. Smith, of Ft. Winnebago Lodge No. 33, Portage, Wis., is

thought to be Wisconsin's oldest Mason. He is 93 years of age and has been a Mason for 68 years.

Col. Joseph Hamilton Davies, Indian fighter, first lawyer from the then West to appear before the U. S. Supreme Court and who prosecuted Aaron Burr for treason, was a Mason. Harman Blennerhasset, an accomplice in that alleged act, was a Mason. John Marshall, the trial judge, was a Mason and Burr's arch enemy, Thomas Jefferson, was also a member of the fraternity.

Colonel Davies was killed at the Battle of Tippecanoe. He was Grand Master of Kentucky in 1811. Davies Lodge No. 22, of Kentucky, and Davies County in that state bear his name.

The Supreme Council of the Ancient and Accepted Scottish Rite of Canada will hold its annual meeting in the city of Vancouver, B. C., beginning Tuesday, September 3.

Dr. J. Fletcher Lutz, past master of Shrewsbury Lodge No. 423, Shrewsbury, Pa., delivered a Masonic lecture April 11, at a joint meeting of New Jerusalem Lodge No. 9, Temple-Noyes Lodge No. 32, and Cathedral Lodge No. 40, all of the District of Columbia.

Mr. Lutz's lecture covered the history of Freemasonry, from its earliest days down to the present. The address

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was well attended, among the prominent Masons present being Robert S. Regar, Grand Master of the Grand Lodge of the District of Columbia, several members of the grand lodge, and a number of past grand masters.

O. Frank Hart, 32°, K.C.C.H., who recently retired as grand master of the Grand Lodge of South Carolina, had the unique distinction of installing his brother, Joseph E. Hart, as his successor. Two major vacancies in the grand lodge, those of grand senior warden and grand junior warden, were filled by S. Maner Martin of Clemson College, and Joseph B. Hyde, 32°, K.C.C.H., of Charleston, respectively. Jesse Sharpe, 33°, of Charleston, was reelected grand treasurer, and past grand master O. Frank Hart was elected grand secretary, the position he held when he resigned to become grand master.

King Alexander of Yugoslavia, who met death at the hands of an assassin at Marseille, France, in October, 1934, was a Freemason. Dr. Stankovitch, one of the three men designated by him in his last will to be appointed a Regency Council, is also a Mason.

Dr. Ferdinand Veverka, Minister of Czechoslovakia to the United States, has had conferred upon him the Scottish Rite degrees by Albert Pike Consistory, Washington, D. C., as a courtesy to the Supreme Council, Scottish Rite, of his country.

Leon Schwarz, Grand Secretary of the National Grand Lodge of Czechoslovakia, has presented to John H. Cowles, Sovereign Grand Commander of the Southern Supreme Council, a copy of a biographic work on Thomas G. Masaryk, president of Czechoslovakia. The work was written by an American. Accompanying it were photographs of the jewels of the National Grand Lodge and one of the most imposing Masonic temples of the Masonic fraternity in that country.

Two more grand lodges in the United States, namely, Louisiana and North Dakota, have come into relations of amity with the National Grand of Czechoslovakia recently, making a total of 21 such lodges of the United States and 82 of the world.

Lord Bledisloe, Governor of New Zealand, (1930-34), and grand master of the grand lodge in that Dominion during 1934, was presented an address and a past grand master's jewel at the meeting of the grand lodge November 28, 1934.

The address, becomingly illuminated in book form and bound in a cover in-

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laid of many varieties of New Zealand's beautiful woods, was embellished with views typical of the various parts of that Dominion, and representations of a number of Masonic symbols. The compasses of the jewel were inlaid with diamonds, and withal was the best of the goldsmith's art.

The casket containing the address and jewel was composed of native woods and beautifully carved inside and out, depicting typical Maori figures. The casket rests on four carved feet. Over 8,000 pieces of New Zealand woods were used in the construction of the book cover and the inner and outer caskets.

*SHE WOULD BE A MASON
The funniest story I ever heard,
The funniest thing that ever occurred,
Is the story of Mrs. Mehitable Byrde,
Who wanted to be a Mason.*

*Her husband, Tom Byrde, is a Mason
true,
As good a Mason as any of you;
He is tyler of Lodge Cerulean Blue,
And tyles and delivers the summons
due,
And she wanted to be a Mason, too,
This ridiculous Mrs. Mehitable
Byrde,*

*She followed him round, this inquisitive
wife,
And nagged and teased him half out of
his life;
So to terminate this unhallowed strife
He consented at last to admit her.
And first to disguise her from bonnet to
shoon,
This ridiculous lady agreed to put on
His breeches — ah! forgive, I mean
pantaloon;
And miraculously did they fit her.*

*The lodge was at work on the Master's
degree;
The light was ablaze on the letter G;
High soared the pillars J. and B.;
The officers sat like Solomon, wise;
The brimstone burned amid horrid
cries;
The goat roamed wildly through the
room,
The candidate begged them to let him
go home.
And the devil himself stood up in the
east,
As proud as an alderman at a feast,
When in came Mrs. Mehitable
Byrde.*

*Oh, horrible sounds! Oh, horrible sight!
Can it be that Masons take delight
In spending thus the hours of night?
Ah! could their wives and daughters
know
The unutterable things they say and do*

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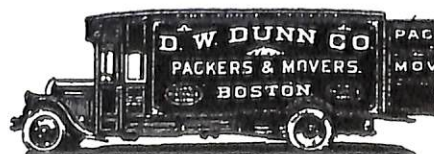
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*Their feminine hearts would burst with
woe.
But this is not all my story,
For those Masons joined in a hideous
ring,
The candidate howled like anything.
And thus in tones of death they sing
(The candidate's name was Morey);
"Blood to drink and bones to crack,
Skulls to smash and lives to take,
Hearts to crush and souls to burn—
Give old Morey another turn,
And make him all grim and gory."*

*Trembling with horror stood Mrs.
Byrde,
Unable to speak a single word;
She staggered and fell in the nearest
chair,
On the left of the junior warden there,
And scarcely noticed, so loud the
groans,
That the chair was made of human
bones.*

*Of human bones, on grinning skulls
That ghastly throne of horror rolls—
Those skulls the skulls that Morgan
bore!
Those bones, the bones that Morgan
wore!*

*His scalp across the top was flung,
His teeth around the arms were
strung—
Never in all romance was known
Such uses made of human bone.*

*The brimstone gleamed in lurid flame,
Just like a place we will not name;
Good angels, that inquiring came
From blissful courts looked on with
shame
And tearful melancholy.
Again they dance, but twice as bad
They jump and sing like demons mad!
The tune is "Hunkey Dorey"—
"Blood to drink and bones to crack,
Skulls to smash and lives to take."
Then came a pause. A pair of paws
reached through the floor, up sliding
doors
And grabbed the unhappy candidate!
How can I without tears relate
The lost and ruined Morey's fate?*

*She saw him sink in a fiery hole,
And heard him scream, "My soul! my
soul!"
While roars of fiendish laughter roll
And drown the yells for mercy!*

*That ridiculous woman could stand no
more,
She fainted and fell on the checkered
floor.
'Midst all the diabolical roar.
What then, you ask me, did befall
Mehitable Byrde? Why, nothing at
all—
She had dreamed she'd been in the Ma-
son's hall.—Masonic Bulletin.*



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NOVELTY

Motor salesman: "Are you interested in any particular make of car, sir?"

Pedestrian: "No. I just came in here to enjoy being among a few that I didn't have to jump away from."

OBVIOUS INFERENCE

Magistrate: "Do you mean to tell me this man strangled a woman in a ballroom with over a hundred people present?"

Witness: "Yes, sir, everyone thought they were dancing."

In the British Museum there is a pamphlet entitled, "Masonry, the Way to Hell, a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a state of Damnation." It was published in London, 1768.

AT LAST

The real optimist is the groom who says, "I do." He promises to find from \$50,000 to \$500,000 during the next fifty years without any more idea than a rabbit's where he's going to find it.

IF I WEREN'T ME

If I weren't me, but another fellow,
And I met me on the street,
Would I say, "Hello,"
And think, "There's the chap I'd like to be,
If I weren't me?"

Or would I be discreet
And simply say, "Hello,"
And think a blank;
And thank

The Lord, wherever he may be,
That I am me,
Myself and I
And not this other guy?

QUITE SO

The Medical Research Council of Great Britain declares that many motorists are "accident prone." Offhand, we'd say that was a better description of the pedestrians.

REASON ENOUGH

"Throw up your hands. I'm going to shoot you."

"What for?"

"I always said if I ever met a man homelier than I, I'd kill him."

"Am I homelier than you?"

"You certainly are."

"Well, then, go ahead and shoot."

ANIMAL CRACKERS

Customer: "I don't want to buy your crackers; they tell me the mice are always running over them."

Grocer: "That ain't so; why, the cat sleeps in the barrel every night."

REPEATED?

Insurance Agent: "Pardon me, madam, but what is your age?"

Miss Antique: "I have seen 23 summers."

Insurance Agent: "Yes, of course, but how many times have you seen them?"

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Newwed: "I insured my life for ten thousand dollars today, dear, so if anything happens to me, you'll be well provided for."

His Bride: "Oh, how nice! Now you won't have to see the doctor about your cough."

HA! HA!

"I always laugh when I see anything funny."

"You must enjoy shaving."

CROSS OUT ONE

A woman's ways you can't define,
Her meaning often she obscures.
Mae wrote she never could be mine
And signed it "Very truly yours."

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